4: Pierson Z-4,5 (1935-1937) 1967
SOll Bahia Brazilians SOll



794
793 outcome of some projected action; and also the office of a *curandeiro*, who diagnoses ailments and prescribes cures. He may minister to a clientele even outside the members of the *seita*, giving advice and counsel on matters of business, politics, love, etc.

794 Disputes between members of the *seita* are ordinarily sub-
793 mitted for adjudication to the *pae* or *mãe de santo*. Persua-
627 sion is at first employed. But if this proves unsuccessful, the priest orders each of the disputants to wash his particular fetish, upon which, with rare exceptions, acceptance of mediation is secured. The settling of the dispute is then celebrated by each party to the quarrel drinking from the water
• [688] in which the other's fetish has been washed. Continuance of the altercation will break the implied promise to the *orixá* and render the offender liable to punishment, which is ordinarily death.

794 The *pae* or *mãe de santo* may also exercise the function of
793 a *feiticeiro* and deal in black magic. But this occupation is
754 disclaimed by several of the more prominent priests and priestesses, who refuse to countenance deeds designed to do harm to their fellow-men. It appears to be exercised more often by heads of the recently organized and "less careful" *caboclo seitas*.[7]

794 Age, number of years a member of the cult, intimate
793 knowledge of the ritual, and, particularly, purity of African
554 descent are important considerations in determining the prestige of a *pae* or *mãe de santo*.

For some reason male members of the *seita* rarely experi-

[556]

[7] A *pae de santo* of a *caboclo candomblé* who is widely feared for his success in working black magic possesses a considerable bank account, numerous properties in the city, and rich cocoa land near Ilhéos, all acquired, it is said, from the exercise of this profession. However, it is quite probable that his political activity contributed a goodly portion.